

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, DECEMBER 13, 1900.

VOL. III, NO. 5

Bro. J. R. Johnston, of Steen's Creek, was in the city a few days since.

Rev. R. J. Boone, of Brookhaven, has been called to the church at Amite City, La.

Jackson Baptist church had paid its pastor up in full for the present year on Dec. 1st.

Bro. A. L. O'Briant has accepted the Steen's Creek church, and will enter upon the work Jan. 1st.

From Jan. 1 next, Bro. P. I. Lipsey will give his entire time to the Clinton church. This leaves Edwards pastorless.

Bro. J. E. Barnett has been called at Leland and has accepted. We are not advised as to whether he will move to Leland or not.

Westville church goes on record as having paid Pastor Finley in full for the year 1900. How many others are entitled to be on the list?

We call especial attention to offer on page eight in this issue. It presents a rare opportunity to secure a good Teacher's Bible at a mere nominal cost.

We are pained to learn of the recent partial paralysis which has come upon Sister Johnson, the wife of Dr. J. L. Johnson, of Duck Hill. Both have our sympathy.

We are much pained in chronicling the death of Sister Carlross, the late wife of our brother, F. R. Carlross, of this city. She enjoyed the distinction of being one of the best of women.

Cards are out announcing the marriage of Mary Elizabeth Buckley to Louis Emil Menger, Ph. D. on Monday afternoon, December the 24th at four o'clock at Christ church, St. Paul Minn.

The Fifth Sunday Meeting of the Yallobusha Association will meet with the Wayside church Dec. 28-30, 1900. A good program has been arranged, and no doubt the meeting will be interesting and profitable.

A union service was held at the First Methodist church in the interest of the Y. M. C. A. work, last Lord's day night. Addresses were made by H. F. Williams, secretary, and Mr. Buell, ex-secretary, of the Y. M. C. A. for Alabama, Mississippi and Louisiana.

In the South Carolina Baptist State Convention, assembled last week at Greenwood, Rev. Edward Stark, a negro preacher, 100 years old, and who has been preaching 76 years, was introduced, the whole congregation standing as he ascended the platform—the proper and fitting thing to do.

The bids for the contract to build our \$1,000,000 State House, closed last Saturday at 4 p. m. Some time will be required to examine and consider the bids. So, of course, the public cannot know who the successful bidder is until the conclusion of the Commission is given out.

Dr. A. V. Rowe was in the city last week assisting in pushing forward the building of a Baptist church and a pastorium in West Jackson. The work is moving right along and will in a very short time be completed. Bro. Price is on the field, getting the work in hand. The prospects are bright for this mission.

The President's House, mentioned in last College Tidings, is worthy of the contributions of our people. A nucleus has already been formed by the \$200 already offered for this purpose. All that Dr. Lowrey said in his last notes in favor of the building is true. A house ought to be built and ready for occupancy by the opening of next session. This can be done without deflecting gifts from other worthy objects, such as State Missions, Church Building, Sustentation, etc.

In publishing a list of the adopted books, the State, of Columbia, S. C., says:

The State Board of Education has done well in adopting for use in the public schools of South Carolina the histories and readers of a great Southern publishing house, the B. F. Johnson Publishing Company, Richmond, Va. These are the books that mould the minds of children more than any others. According as they shall be taught by them, so will they, when grown men and women, hold to or reject the faith of their fathers, and honor or sneer at the record of their State.

We have sent out statements and requests to those whose time has just expired. A great many have responded; but quite a number have not yet been heard from. Brethren, do not delay this matter. Prompt payment is important to us, and in most cases will not inconvenience you much.

Every one in arrears can see from the figures opposite his name on margin of paper to what time he has paid. Please make your calculation at 4 cents a week for the time unpaid, and remit at once the amount due.

Our worthy contemporary, *The Baptist and Reflector*, missed the mark more than a mile when he stated in a recent issue that Mr. A. H. Longino was a Methodist. There is no disgrace in being a Methodist, for some of the noblest people in the world are Methodists, but it is the fact in the case we are after. No; Bro. Folk, Gov. Longino is a Baptist, an active Baptist. He helps us in church work. He even sings in the choir.

Bro. A. A. Lomax, of Batesville brightened our office last Saturday. He was returning from the marriage of Dr. O. A. Lomax, of Southeast Miss. We fancy it would have been difficult to tell who was the younger, he or his nephew, the doctor. Pastor Lomax on the 2nd inst., had the great joy of baptising his youngest Son, A. A., Jr., together with two other candidates.

Rev. R. J. Temple, (colored) now in the employment of the American Baptist Publication Society in Mississippi made us a call some days since. He reports good work among the Negro Baptists in the State. Also we learn from Rev. H. C. Evans, State Organizer of the B. Y. P. U. work, that, though he encounters some difficulties, yet he is meeting encouraging success in organizing local B. Y. P. U.'s in the colored churches.

Last Lord's day was Orphanage day with the First Baptist church of Jackson. The day was all that could be desired. It was bright, balmy and bracing. The congregation was large, and evidently much interested in the occasion. Mrs. Foster, Misses Callie and Ida Flowers and Miss Ruth Parnell were present, in charge of most of the inmates of the Orphans' Home. They were clean and neat, and looked happy and contented. The orphans sang, in splendid time and spirit, two beautiful songs. Pastor Yarbrough did not preach, but gave place to several speakers, who used about ten minutes each, speaking to some phase of the orphanage work. A collection of \$200 was taken for the new brick building. Already more than \$2,500 have been paid in on this building. The building is greatly needed, and will be erected. There are now forty-two children in the Home, and many others applying. We trust the day shall speedily come when no eligible child shall be turned from its doors from lack of room. While the new building enterprise is under fine progress, will not every pastor lend an active hand that its momentum may be rapidly accelerated, as the rushing twentieth century shall suddenly drop in on us? Let us accomplish this work, and pass at once to other things in the Master's kingdom that need our attention and efforts.



## Some Bible and Historical Facts.

BY REV. W. L. A. STRANBURG.

It was the belief of falsehood that ruined the world. It is by believing the truth that the world may be saved. Christ said, "Ye shall know the truth and the truth shall make you free." But how shall men believe on that of which they have never heard? And how shall they hear it unless those who know it tell it.

Many there are who have never heard the truth as it is in Christ the Lord. Others there be who know it, and yet are too cowardly to tell it. And still there are others who know, but suppress and crucify it. For centuries by so-called preachers, not a few, truth has been dressed in error and falsehood and crucified upon the cross of ignorance, prejudice and popularity. By some, time, thought, talent and resources have been taxed to suppress and explain it away.

Alas! alas! dear reader, if you would know the truth you must be willing to trust the truth to its own evidence. Truth is pure, rigid, simple and inflexible. It will stand upon its own merit. Trust it, and it will tell its own simple, yet beautiful, story. Evidence is that by which all men should be taught to regulate their assent. And he, who's assent goes beyond his evidence, goes blind, and in the direct road to error and falsehood. I now introduce and trust some truths to their own evidence.

1st. It is a fact that the forerunner of Christ was a Baptist. Matt. 3:1, "In those days came John the Baptist preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of God is at hand." Divine truth establishes the fact that he was a Baptist.

2nd. It is a fact, that in origin, the Baptist ministry is divine. John 1:6, "There was a man sent from God whose name was John." Baptists are not self-constituted nor self-appointed. They are here in answer to, and fulfillment of, divine prophecy. And according to the preordained purpose of God. Proof—Isa. 40:3, Malachi 3:1, Mark 1:1, Luke 1:13, 14. This proposition is also well fenced with evidence, so we leave the truth and the fact to stand upon own merit.

3d. It is a fact that Jesus Christ was baptized by a Baptist preacher: Matt. 3:13, "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him." See 16th verse. John was a preacher, and the Holy Spirit inspired Matthew to write it down that he was a Baptist. So the truth decides for itself; that is, Jesus was baptized by a Baptist preacher.

4th. It is a fact that Jesus was baptized not nearby, but in the River Jordan. Mark 1:5, "And were all baptized of him," i. e., John, in the river Jordan. Matt. 3:13, 16. How plain, how simple, how comprehensive! To mistake the meaning thereof, must be for want of brains to comprehend it, or honesty of purpose to admit it.

5th. It is a fact that Christ was immersed. Evidence introduced.

(a.) The place selected indicates immersion. Mark 1:5, "And there went out to him all the land of Judea and Jerusalem, and were all baptized of him in the River Jordan. Not

a glass or pitcher was deemed sufficient, but a River was selected.

(b.) The definition of the word used means to dip, to immerse.

In Matt. 3:11, John tells us just how he performed this sacred rite, indeed, baptizo, i. e., dip, or immerse you in the water—Baptizo was the word employed to express the act—The definition of which means not to sprinkle, to pour, but always to dip, to immerse.

(c.) It is a fact that the example set corresponds with the definition of the word used to express the act.

A River was selected as the most suitable place for the administration of the ordinance.

(d.) It is a fact that the symbol used indicates immersion. Rom. 6:4, "Therefore, we are buried with him," i. e., Christ in baptism."

Col. 2:12, "Buried with him," i. e., Christ in baptism." Pouring or sprinkling will not symbolize a burial, the immersion will.

(e.) It is a fact that the water bears its own testimony. See 1st. John 5:8.

The immersion of a proper subject in water by a proper administrator always satisfies the conscience. Pedo-Baptists not a few, have repudiated the errors of Rome, i. e., sprinkling and pouring for that which in every case satisfies. And the end is not yet; still they come. Pedo-Baptists, not a few, are beginning to investigate and think for themselves. Reader, examine the evidence and let the truth decide for itself.

6th. It is a fact that not an instance or an example of infant baptism is anywhere recorded in God's word. Fifty dollars in gold will be given by the writer for the book, chapter and verse that records an example of infant baptism.

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7th. It is a fact that the ordinances, baptism and the Lord's Supper were delivered to Baptists.

## SOME HISTORICAL FACTS.

The Roman Catholic church was founded by Constantine the Great, A. D. 312.

The Episcopal, by King Henry the VIII, A. D., 1530.

The Lutheran by Martin Luther, A. D., 1525.

The Presbyterian by John Calvin, a French Roman Catholic, A. D. 1541.

The Methodist Societies by John Wesley, A. D., 1729.

The M. E. church, A. D. 1784.

The Campbellite, by Alexander Campbell, A. D., 1827.

Not one of which was in existence at the time of the institution of the ordinances and the New Testament church.

Historians have no trouble in giving the time, circumstances and men who founded the above churches, all of which have human heads and founders, and date their beginning this side of the Apostolic age. Strange it is, but yet how true, that to find the time, place and beginning of Baptists you must appeal to God's words: John 1:6, Matt. 3:1, Luke 1:1 to 67th verse. Enemies of Baptists have sought to suppress and explain these Bible

facts away. But truth is mighty and will prevail. No weapon formed against it can stand.

Reader, why not trust the truth to its own evidence? Why not give truth its due value? Accept and believe the same. By so doing, you will admit that John was a Baptist preacher; that Jesus was baptized by a Baptist preacher; that a Baptist preacher prepared the material out of which Christ choose twelve and organized them into a church and sent them forth to preach. See Mark 3:13, 14, ordain means to appoint, to appoint to establish, to invest with pastoral office. Moreover, you will admit that a Baptist preacher received authority from heaven to baptize. See Mark 11:30, 31, 32. Again, by trusting the truth to its own evidence you will admit that it was to a Baptist church that Christ gave the Lord's Supper and the authority to preach the gospel. Luke 22:29, 30, Matt. 26:17 to 31, Matt. 28:18-20. Reader, will you not investigate and think for yourself?

8th. It is a fact that the Apostles had the Holy Ghost before the day of Pentecost. John 20:22, "And when he had said this, he breathed on them and said receive ye the Holy Ghost."

9th. It is a fact that Christ organized his church before Pentecost. See Mark 3:12, 14. That it had a scriptural baptism, Lord's Supper and the Holy Ghost.

Now, dear reader, I have trusted the truth to its own evidence; I have let it tell its own simple yet beautiful story; are you not willing to deal honestly with yourself, God's word and let truth have its due value and its own way with you? Be willing to investigate, think and decide for yourself. Please read and obey Acts 17:11. Yours for the truth.

Coffeeville, Miss., Oct. 26, 1900.

## Assurance of Faith And of Salvation.

BY J. A. LEE.

There is a disposition on the part of many in the religious world to minimize the doctrines as they are taught in God's word; especially do they object to them being preached. This, I believe is due to two facts: First, the failure on the part of many preachers to preach the truth in love, instead of in bitterness; and, Second, on the part of the people failing to distinguish between the doctrines of grace that affects the inner man, and the doctrines that affect the outer man. Such as baptism, the Lord's Supper and church membership, etc. To me the Bible is a book of doctrines, and I cannot preach from any part of it without preaching doctrine; and, I believe all who have the assurance of faith and of salvation enjoy the doctrines of God's word.

Faith, as defined by Paul, is: "The substance of things hoped for, and the evidence of things not seen." Heb. 11:1. Faith stands under and supports our hope, and reveals to us the things that cannot be seen with the natural eye. As I understand it; faith is a trustful reliance in the Lord Jesus Christ as a personal Savior. There are at least two kinds of faith spoken of in the Bible, i. e., a dead faith and one that hath life. The one

is still-born, and the other leads to repentance and Christian activities, or good works. From the dead faith, one may fall away and be lost, but from the other, never. One is a mere intellectual assent of the mind as to God, Christ and the truth. The other affects the whole being as to God, Christ and the truth. One is believing on or about Christ as the Savior; the other is believing in Christ to the saving of the soul.

In the second chapter of James we have these truths fully illustrated. In the 19 verse James says: The devils also believe and trembled. And I believe a person may believe in the existence of God, Christ and the Bible or the word of God, and still be in a lost state: "For as the body without the spirit (or breath) is dead, so faith without works is dead also." As the human body without breath is but an inanimate piece of clay, so faith without fruits or good works is dead, for it is destitute of that saving quality. We may further speak of faith as, temporary and abiding. In the parable of the sower, both are represented. The seed that fell on the rock and sprang up quickly, may represent temporary faith.

A person may not only assent to the truth but may receive it for awhile, but as it is destitute of life so it is destitute of fruit, and withers and dies. The seed that fell into good ground and brought forth fruit, represents the abiding faith with its fruit, and therefore faith unto salvation. This leads me to say, that true or abiding faith produces assurance, and may be spoken of as the assurance of faith.

This living faith that leads to or produces assurance is subject to the following analysis:

1. It affects the intellect. It not only includes a historic belief in God, Christ and the Bible, but also an intellectual belief as to man's sinfulness and his dependence on Christ as his Savior.
2. It also affects the emotions. Man feels the power of sin in his own soul and the need of Christ as his Savior.
3. It also has a voluntary element. Trusting the soul to Christ; receiving Christ as the source of pardon and spiritual life.

Faith that affects man's intellectual, emotional and will power will produce fruit, and give to the person that assurance that cannot be found otherwise.

## II. ASSURANCE OF SALVATION

The assurance of salvation is a blessed truth, and I believe is possible to every true believer. I believe, however, that many have the assurance of faith and are new creatures in Christ who are not in possession of a full assurance of salvation.

The following Scriptures justify us in this position: Paul, in speaking of Abraham's faith, said, "He staggered not at the promises of God, through unbelief, but was strong in faith, giving glory to God; and being fully persuaded (assured) that what he had promised, that he was able also to perform." Rom. 4:20, 21. Here Abraham's strong faith led him to give glory to God and to a full assurance that God was able to fulfill all of his promises. In the 6th chapter of Hebrews, the writer, addressing those who already believed, said: "And we desire that every one of you,

do show the same diligence to the full assurance of hope unto the end. Here, those who already believed were urged to go on to full assurance to the end, and the end of faith is salvation in Christ, hence they are to go on to full assurance of Salvation. In Col. 2:2, believers are requested to go on to full assurance of understanding and the acknowledgment of the mysteries of God the Father, and of Christ. Many other such passages might be cited, but enough on this point.

The ground of faith then, we would say, is the eternal word of promise. And the spirit witnessing with our spirits, that we have met the conditions of these promises gives the assurance of faith. The ground of salvation, however, is union with Christ, and the spirit witnessing with our spirits that this union has been perfected gives the assurance of salvation. A conscious union with Christ; then, we would say, its requisite to the full assurance of salvation. That union with Christ is taught in the Scriptures, may be seen from the following: In John 14:20, we find these words: "Ye in me and I in you." In Rom. 6:11, "Alive unto God in Christ Jesus." In Col. 3:3, "For ye are dead and your life is hid with Christ in God." In 1 Cor. 5:17, "If any man is in Christ he is a new creature, etc." From these and many other Scriptures we see that there must be a union between Christ and the Christian before there can be spiritual life. We may say of this union that it is:

- (1). A vital union. Christ formed in us the hope of glory, and becomes the ruling principle in our lives. The principles of Christ working within are manifested by our working without and proving to ourselves and to others that we are in possession of this vital force or power.
- (2). This union is a spiritual one; union of spirit with spirit and not of body with body. The Holy Spirit is the author and source of this union: "Ye are not in the flesh but in the spirit, if so be that the spirit of God dwell in you, etc." Rom. 6:9-10.
- (3). It is a union that cannot be dissolved. This is so because it is spirit joined to spirit. If it was body to body it might be dissolved. In Matt. 28:20, we find these words: "Lo, I am with you always, even unto the end of the world." In John 10:28, we find this statement: "They shall never perish and no one shall snatch them out of my hands." Many other such passages might be cited on this point, but this is enough. Now, in conclusion, let me say: I believe one may believe in this union, that it is vital, spiritual and requisite to spiritual life and be in a saved state, but before such a one can have the full assurance of salvation he must also believe that this union is indissoluble, also. As the full assurance is not requisite to salvation, so it is not requisite to participate in church ordinances. One not in possession of a full assurance of salvation may partake of the Lord's Supper, and if one who has been baptized, come into full possession of the assurance of salvation it is not necessary to re-baptize him. Now, brother Editor, these are my thoughts in connection with my former "Stump Theology" on same subject, and may the Lord bless them and use for his own glory.

## To The Baptist.

Some time ago a few of the names of the churches which had paid their pastor's salary in full appeared in THE BAPTIST on which was called an honor roll. In a late issue a church in the dear old county of Rankin is reported as having paid its pastor's salary. The paper asked that we hear from other churches on this line.

I ask if injustice isn't done this church by calling special attention to the fact that the church has paid the pastor's salary? Is this out of the ordinary? Doesn't the church always pay the pastor's salary? Suppose you were to publish in your paper that some honorable brother had paid his grocery bill, or that some person had settled fairly and squarely with his employe for labor done, or that some Christian merchant had kept his word and paid his clerks their hire as he had promised, wouldn't this reflect on these brethren?

My experience with Baptist churches, for the dozen years that I have been in the pastorate is that they are as honorable a class of people as live, and have as much regard for their promise as any one else.

I believe that the churches that do not pay the pastor's salary is the exception. They are few.

I suggest that the churches who do not pay their pastor's salary send up their names to the paper. The list will not be so large.

If any good pastor has been on the gruesome road from Jerusalem to Jerico, and has fallen into the hand of those who are not so friendly, let him report to THE BAPTIST. It may be that some good Samaritan will chance to see and settle up.

J. E. BARNETT.

## Crystal Springs.

Yesterday, (Dec. 2,) we raised our pledge for Jackson church debt, amount \$100, in cash, and got about \$140.00 in cash for the Orphanage.

Just one month ago we gave \$89.90 to Home Missions. In October, we had a good meeting and received thirty new members and raised over \$200.00 for repairs and improvements. This is over \$500 besides current expenses during the last two months.

We will send a book to the orphans next Friday.

W. A. McCOMB.

## To the Churches of Mississippi Association:

DEAR BRETHREN—At the last meeting of our Association, we agreed to collect \$50.00 on the Jackson church debt. The delegates from all the churches agreed to try to raise stated amounts from their respective churches. Small churches \$2.00, the larger ones \$3.00 and the strong \$4.00 and \$5.00. Will not some one in each church call the attention of the pastor to the matter, and collect it this month (Dec)?

Please, pastors, as this is the last month of the year, do not dismiss the people till you help to pay the Jackson church debt. Let us get rid of it—have nothing but an open field for the New Century. Should your church fail to meet, let the Sunday-school superintendent, the deacon, or some one see after the matter.

Send money to Bro. A. V. Rowe at Winona, Miss., and state it is for the Jackson church debt from Mississippi Association.

JNO. P. CULPEPPER.



## The New Century Movement

has for its object an increased effort for the advancement of the cause of Christianity. The success that has recently followed the efforts of God's people, in advancing this cause, has encouraged them to make greater efforts. While the new century occurrence may be used to an advantage, as the day of Pentecost was in the day of the apostles yet, at all times, with true loyalty, we should use our liabilities in rendering faithful service to our God; for he holds all times in his hands, and gives success to whom he pleases. We may look to him for blessings when we honor him with faithful service, rendered because of our duty to him, rather than because of any particular occasion.

It seems that we have been peculiarly blessed with success during the last century. To what is this attributable? In the new Testament we have the divine plan and instructions for carrying on the work in God's service.

Those who have organized their churches and done their church work in accordance with this plan and instructions have been successful. The honor for this success is due to him who gave the directions, rather than to those who followed those directions. Yet, those who endeavor to follow divine directions may look for God's favors. In this way may he show the superiority of his ways above all human inventions.

God's people have been loyal to New Testament directions, and who have been opposed to human inventions in religious matters, have lived, in centuries past, in comparative obscurity. Now they seem to be coming to the front. O, that they may bear the change with becoming humility, and not become too boastful, and attribute to themselves honors which should be ascribed to God. I do not like to hear so much said about what the Baptists have done. I prefer hearing what God has done for, and thro' the Baptists, his humble servants.

When Nebuchadnezzar attributed all his greatness to himself instead of giving to God the honor of making him what he was, God turned him out to graze until he learned better.

A brother seems to imply that there were no baptisms after the death of John the Baptist until the day of Pentecost.

From the reading of the third and fourth chapters of John, it seems that others besides John the Baptist, were baptizing, and Christ's disciples seem to have been baptizing independent of John, and we have no evidence that this ceased at the death of John, the Baptist.

J. H. B.

## God's System of Giving.

BY J. B. POLK.

We have been deeply grieved at the manner of collecting the Lord's money in this county; we have been equally grieved at the small amounts that our people give in comparison to what they are well able to give.

We believe that the undeveloped condition of the masses, in this line of duty, is due to the fact that we have not studied the subject

thoroughly and turned on it the full blaze of the light of God's word.

Giving is more fully taught in the Bible than is baptism; no church would think of receiving into its membership, persons who were not, and would not, be baptized; yet, hundreds of churches will fellowship persons who have not, and will not, give of their means for the temporal support of the church. If we ignore the duty of giving, we can just as well ignore the duty to be baptized; the one is just as definitely taught as the other.

The church is the organization of Christ and therefore must be perfect. The temporal support of the churches, and the institutions they foster, demands the collection and distribution of enormous sums of money. Without some system of which these means are to be collected, the church would be an imperfect organization. Think of the great railroad systems of the world, if they had no system of collecting their dues, would they not fail? Some say we ought to give to the Lord as we feel impressed to do; if this is the system we operate upon, thousands will not give at all. The Bible says let every one, not those who feel like it. I Cor. 16:2. What would become of a railroad that just said to her beneficiaries, "You may pay me for your ride as you feel impressed?" It would fail, because thousands of people would ride and not feel impressed to pay anything. But as long as she has a well regulated system by which she can collect her dues she will keep up; without this system, we claim that the organization of any railroad company would be imperfect.

Thousands of churches are letting the cause of Christ trail in the dust for want of a temporal support; they are wanting in temporal support because they have no system by which they can collect it; they are, therefore, an imperfect organization; that which is imperfect is not of Christ. Therefore, while we insist on baptism, let us also insist on the duty of giving, and the organization will be more nearly perfect.

Here is the system, as we find it, in God's word:

1. We are to give the first of all our increase.
2. We are to give the best of all our increase.
3. Every one who has an income is to give.
4. We are to give by proportion or per cent. of our increase.
5. That per cent. shall not be less than the tenth.

Remarks on this subject:

1. Many persons who give at all, will not give the first of their increase; we are prone to give the last; after we meet all our other obligations, if we have any left, we will give a puny mite to the Lord. We believe he will bless it for what it is worth, but we do not believe he will bless the person who gives in that way; we must give the first and not the last of our income, if we would please God and give according to the Scriptures. Exodus 23:19; 34:26; 22:29,30; Rom. 11:16; I Cor. 16:2 and many other passages which can be found by reviewing running from these.

2. Remarks on second point of system are, (a) we give other things than money, viz.: sending boxes of provision and other supplies to our missionaries, furnishing our pastor's homes and tables, etc. (b) Whatever we give in this line should be the best, and not something of an inferior kind. Lev. 9:3, 14:10; 23:12; 5:15; Num. 6:14, and many others that may be found by running references. (c) We should give it as unto the Lord and not unto men. Matt. 23:23,24. (d) If we offer something of an inferior quality, it will not be acceptable. Lev. 22:20. Deut. 15:21. Run references. (e) The spirit in which we offer a gift must also be good, or it will not be acceptable. Heb. 11:5. Run references.

Therefore, the Scripture calls for not only the first, but the best of all our increase.

3. Remarks on third point of system are, (a) every one who has an income is required to give. I Cor. 16:2 and Prov. 3:9,10, run references. (b) Sisters should give as well as the brothers; the Scripture doesn't read, Let the males give and the females are excused from this duty; it reads, "Every one." I Cor. 16:2. (c) The Scripture doesn't lay this duty upon the wealthy and excuse the poor; but it says, "Every one." Whoever has an income, be it ever so small, is due the Lord the first of his increase. Exod. 34:26; 23:19, etc. (d) Because we haven't got a living ahead, is no reason why we should not give. The widow of Zarephath was very poor and had only one mess of meal in her house; but the Lord called upon her for a contribution to sustain one of his prophets. I Kings 17:9-17. If she had refused to make this contribution, she and her child would have perished in the famine; but she was preserved after she made it. Because poverty looks us in the face, is no reason why we should not offer a little of our substance to God; he will bless us in it.

4. (Remarks on fourth point of system are, (a) we ought to give a certain per cent. of our income, because the Jews were taught to give by per cent., and no other kind of giving was known to the Jewish church; we are required to give "as the Lord prospers" us. I Cor. 16:2. This phrase can not be interpreted, unless you make it mean a certain per cent. of your income. (b) If this be true, we ought to adopt it. If you don't believe in giving the tenth per cent., give some other per cent.; great many people will give more than they do if they give one per cent. of their income.

5. Remarks on fifth point of system are, (a) We believe that many people would accept the tithing system as scriptural now, if they thought they could live at it. (b) We believe others would accept it, if they were to study it closely. (c) We believe still others would accept it if they were freed from selfishness and filled with a great zeal to do God's will.

When we go to God's word to find our duty, we must lay down selfishness; we must not ask the question, Can we live and still give the tenth? but we must start into this study to find out exactly what the Bible does say about it. Don't bother ourselves with any of the seeming unpracticable things about it, but admit that God will not require an im-

possibility of us, and then go into his word and see if he has required us to give a tenth of all our increase; if he has, just admit that it is possible to do so, and then do or not do as you choose to do the will of God or not do it.

We believe that the tithing system is binding on the churches to-day, and offer as our reason, the following:

1. It was God's system of giving before the old Mosaic law was given to men. Some people believe that the tithing system was a part of the old law, and when the old law passed away, the tithing system passed away. But it was God's system long before the law was delivered to Moses. Gen. 14:20; 28:22. The former of these instances occurred four hundred and twenty years before the law was given to the people; the latter was two hundred and ninety-six. It was not, therefore, simply a part of the old law. This is the first evidence that the tithing system is God's only system of giving.

2. The second evidence of this is the fact that it was inserted into the law and remained the only system of giving until Christ. Lev. 27:32.

3. The third evidence is that giving is as fully taught in the New Testament as it is in the Old, and nowhere can we find the tithing system abolished. We can find that circumcision, the offering of burnt offerings, etc., were abolished because they were parts of the ceremonial law, and types of things to come. When the anti-type appeared, the type must give way; but this is not true with the tithing system; it was a type of nothing and had nothing to take its place, and, therefore, must remain.

4. The fourth reason we give for believing the tithing system to be binding on the churches to-day is, Christ seemed to sanction it. Luke 11:42. He said, Ye tithe your mint and rue and all manner of herbs and pass-over judgments, etc. These ye ought to have done and not to leave the other undone. That is, ye ought to have given the tenth of your mint (money) and rue (farm products) and all manner of herbs. Can any one say that Christ did not sanction the tithing system here and even said, ye ought to give the tenth of all your increase?

5. Our fifth reason for this belief is, the phrase "as the Lord prospers you," I Cor. 16:2, can not be interpreted, unless you make it mean a certain per cent., and we find no other per cent specified in the Bible except the tenth.

6. Our sixth reason is that we are in a more favored condition than the Jewish church was; they were required to give a tenth; shall we in our more favored condition give less? God forbid.

7. Our seventh reason is, the prosperity, temporally and spiritually, of those who, out of an honest heart, prone to the Lord by giving him the tenth of all their income.

8. Our eighth reason is, the church government would be incomplete without a well regulated financial system. Any government, the finances of which, is as great as those of the churches, would be incomplete without a well regulated financial system.

9. Our ninth reason for believing the tithing system is binding on the churches to-day

is, we can't enforce giving at all, unless we specify a per cent. If one says we ought to give just as we are impressed, we answer, that if you are impressed to give the tenth, you ought to give that amount; if another is impressed to give the fifth per cent, he ought to give that amount. But another is impressed that he ought not to give anything; he has as good right to his opinion as you who give the tenth or fifth; he has as perfect right to act upon his impression as he who gives the tenth or fifth!

Reader, don't you see where that system will carry you to? It reminds me of the practice of some preachers in the Methodist denomination. They say to the candidate for baptism, We will baptize you according to your impressions. One is impressed that he ought to be immersed; so the preacher immerses him; another is impressed that he ought to have the water poured upon him, so the preacher pours it; a third is impressed that he ought to be sprinkled, so the preacher accommodates him; but the fourth is impressed that he ought not to be baptized at all, and he wants to come into the church without it. Who would say he did not have as perfect right to act upon his impression as the other three; yet the preacher would not receive him? He got offended, and justly so, and because he was not permitted to act upon his impression as the others. If the preacher had taken the Bible and let that, and not the impressions of frail humanity, settle the question as to the mode of baptism, he would have saved this difficulty.

Just so with giving, if we let the impressions of men settle the subject of how much each should give, we have as much right to believe that no giving is as good as giving the tenth for more are impressed to give nothing than there are to give by per cent. Such a system is wholly unsatisfactory to the intelligent, when they see it as it is. The Bible teaches that every Christian who has an income ought to give, and not those only who are impressed with the duty give.

10. Our tenth reason for believing the tithing system is binding on the churches is "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein." (Psalm 24:1.) The Lord has right to claim rent for the use of his property and the tenth is small enough. We rent a piece of land to a servant and take the fourth for rent, which is more than twice as much as God claims of us for the use of his property.

11. Our eleventh reason is, For sake of equality. God is not a God of inequality, but he is a God who has no respect of persons, but requires as much of one man as of another, if the men are equal in strength. To say that the Bible teaches us that we are to give just as we are impressed is to say that the Bible teaches us that some people who are worth thousands of dollars ought to give no more than others who are worth hundreds. Our God is not such a partial God. If we were to adopt a system of giving by per cent, we could get this matter right, and each one would help to bear the burdens of the church according to his or her ability.

12. Our twelfth reason for believing we ought to adopt the Bible system is, It would

relieve us of the shameful practice of resorting to questionable entertainments and high pressure methods to collect the Lord's dues, which we ought to pay out of loving obedience to his commands as the King of our Spiritual Government.

13. Our thirteenth reason is, The Lord will abundantly bless the individual or the church that will accept his system of giving and give as he has taught us. (Luke 6:38,) (Malachi 3:9-10,) II (Cor. 9:5-7.)

14. Our fourteenth reason for adopting the Bible system is, Christ takes notice to how we give. (Mark 12:41.) If he is looking on how important it is for us to get out of our little narrow-mindedness and give according to his plans and not ours if we would please him.

Suggestions: Persons whose income is money can lay aside the tenth easily; but farmers sometimes object to the system because they can't measure all their corn, potatoes, wheat, oats etc., and lay aside the tenth. While you may not be able to do, that you can mark off one tenth of your farm land and plant it in something that you can turn into money and this will be a tenth of your farm. If you cultivate twenty acres of land, just set aside two for the Lord; if you cultivate fifty, you may cultivate five for the Lord and you will be giving him a tenth of your farm products. Again, remember in doing this, don't give the Lord the poorest part of the field; as we have seen above, he wants only the best and anything less is not acceptable.

## Clear the Track.

No engine with its train of coaches could be run with safety over its road-bed if there were obstructions lying in the way. If the act was attempted somebody would get hurt and the business of the company would suffer loss.

For several years past the debt on the Jackson church has been an obstacle to enlarged aggressive movement lying in the way of our organized work. At the last session of our State Convention, the brethren rose in a supreme effort to provide for the payment of this debt, and subscribed sums sufficient to cancel the obligation of the Convention Board. Much of this money has been paid into the treasury of the Board.

Brethren, remember the pledges were made upon the condition that the whole debt of the Board be paid. Let us "clear the track" before the last day of December by paying our pledges in full. In July "there was the readiness to will;" let us see to the "complete doing also;" that is, as there was the readiness to will, so there may be the completion also out of your ability. The payment of that debt will go a long way in giving to Mississippi Baptists an open door into the New Century.

If we should fail in that effort of last July, where is the man in the State, or out of the it, who can bring our people to courage again, to encounter and remove the obstruction? We must not fail; we will not fail.

I write this for the sake of our mission work; let each one who subscribed see that the last cent of the pledge be paid.

"Clear the track!"

R. A. COHRON.



H. F. S.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Phil. 4:6, 7.

Dr. Henson has put the teaching of this Scripture into three propositions: Care is the bane of the world. Prayer is the cure of care. Peace is the fruit of prayer.

1. *Care.* An anxious and restless life is well-nigh universal. Worried, torturing thought, cankering care, vexes and tears the hearts of men. We work and economize, not to get rich, but to secure standing room, and to guard old age against want and privation. Brave hearts with stout arms, seeking for livelihood and education for children, often sink into despondency because of the clouds which seem to hang over the future. In the midst of this discord who will speak the words of peace?

Men resort to various ways to escape anxious care. Some meet it with the stolid defiance of the savage, or with the stoic endurance of the philosopher, as an evil which can neither be avoided nor cured.

Others sink beneath it in thoughtless levity. A babel of tongues, beautiful scenery, thrilling music, bewitching association may hush the anxious voice. This rest is only temporary. When the voice ceases, the panorama withdrawn, the association interrupted, the cravings of the disquieted soul will return and seek expression in cries of distress.

It is possible to become oblivious to care in exhilarating drink and in stupefying drug. O, what multitudes seek refuge in unconsciousness! But these liquors and drugs do not bring tranquil repose; they only give insensibility, the peace of temporary death.

One may also sink beneath care in a stupid and sluggish indifference to the duties of life. He may cowardly shift patient thought from his shoulders and deny all responsibility. But this lazy repose, this vagrant impulse, is not the peace desired by an honest and active soul determined upon the duties of life. It is dishonoring to God and unbecoming in man.

Is there no preventive, no cure, of torturing care? It takes the marrow and pith out of God's gifts and makes life a joyless servitude.

2. *Prayer.* This is the cure of care. Do not in any wise sink beneath it. Rise above it—

In the trustfulness of prayer—religious worship in general, the expression of dependence upon God, in confidence in his care and guidance; "and supplication"—entreaty, petition for special blessings with earnestness and humility and submission. Cast all your care upon God, refer everything to him, and he will quiet your anxious soul. Do not seek to escape the duties and responsibilities of life in communion with God, but seek to rise above the cares of a worldly life. Seek God's kingdom and righteousness first, above all things at all times, be careful about his glory, and thus carry your duties to the level of your purpose.

3. *In the joy of thanksgiving.* This is a necessary accompaniment of prayer. Ask, receive and then reverently thank God for his benefits. Prayer for what is desired should

never be separated from thanksgiving for what has been given. Here is the secret of the unrest of many souls. They have no sense of gratitude.

"In everything." Small cares are the most perplexing. When some fiery trial comes, some severe affliction or sad bereavement is to be borne, some great work to be done, then we cast our care upon God and trust his guidance. But what shall we do with the petty annoyances of life? Paul says, in everything seek peace with God. A thousand anxious cares distract parents. Food and raiment are uncertain, educating and training the children bring great care, and coming days are dark. Sometimes when one goes to sleep he cares not whether he sees the light of another earthly day. Oh, tired and troubled soul, do your duty now, trust God for to-morrow, and thank him for all his mercies.

3. *Peace.* This is the fruit of prayer. Seek and you shall find tranquility of soul, rest of mind, in the trustfulness of prayer, and the joy of thanksgiving.

The promise is "the peace of God," that which he himself enjoys and that which he gives unto his trusting and grateful child. Not the peace of justification, not harmony between men, but rest of soul amid the perplexities of life. That blessing which you crave when you cry out in anguish: "Lord, hush these inward storms, give me peace in my soul, rest in my mind." In devout gratitude, in cheerful submission, in trustful prayer, peace keeps, guards our souls.

It "passeth all understanding." Not human reason, but the peace which God gives, is efficacious in raising one above the powers of the world to annoy. Or better, this gift of peace overpasses every understanding, transcends every effort of the mind to grasp and realize it. It is an experience of the soul, a matter of personal consciousness, that no unaided effort of the understanding can bring, or comprehend.

"Two artists competed in painting their conceptions of peace. The first painted a placid lake hidden away among the hills where no storm could reach it—calm and quiet in its shelter. The other painted a wild sea, dashed by the tempest and strewn with wrecks, but rising up out of the sea, a great rock, and high above the billows, a cleft with grass and flowers, amid which, on her nest, sat a dove." This latter is the true picture of Christian peace. For in true peace, it has been said, "There are always seen two elements—tranquility and energy; silence and turbulence; fearlessness and fearfulness." This is the peace we crave and may have.

Jesus, refuge of my soul,  
Let me to thy bosom fly,  
While the nearer waters roll,  
While the tempest still is high;  
Hide me, O my Savior, hide,  
Till the storm of life is past;  
Safe into the haven guide,  
Oh, receive my soul at last.

## New Church.

Our remodeled church at Brooksville is so new that it would not be recognized if seen from home. It is of gothic style, finished, painted, and we are in it. The roof is covered with cypress shingles dipped in boiling oil.

A beautifully symmetrical tower and spire stand on the corner. The main entrance into the vestibule is through the tower; another door is opposite the east aisle. A large triple stained glass gothic window is in the center between the two doors. A rose window is in the gable above. There are five double, gothic, stained-glass windows on each side. The outside painting is solid white—no trimming whatever. Inside the wainscoting, window and door facings are grained oak. The walls and ceilings are beautifully papered in tasteful colors.

The cost is \$1,000, and is all paid! We thank God and take courage. We have not gone abroad for help, and don't expect to in the improvements yet to be made. The ladies (and brothers, too) have gone to work for new circular pews, carpets, etc., which we expect (D. V.) to purchase next year. The following year we hope to add a new baptistry, dressing-rooms, etc. It is not wise to go in debt, but to keep working and pay as we go. It is much easier to raise money to do a thing, than to pay for what has been done.

A church enterprise is a good thing to have on hand. It develops the gifts and graces, promotes the harmony, brotherly love and piety of the members. Our membership here is not large—104, and none of them wealthy, but they are "doers of the word and not hearers, only."

May God bless them in every good word and work.

Brooksville, Miss. M. V. N.

## What is Their Value?

BY REV. JOSEPH WHISTON.

According to the annual report of the New York Baptist Missionary Convention there are forty-three Baptist Associations in the State of New York. Reports of the annual gatherings of some of these associations have already appeared in the Examiner, and others will appear later as the meetings occur, and it may be interesting and profitable to make some inquiries concerning the value of these meetings, and the use of these organizations. Perhaps it is unnecessary to say that the church polity of the Baptist denomination is congregational in form. Each church manages its own affairs, and is subject to the headship of nobody save the Lord Jesus Christ. We have no presiding elders or bishops or popes, although here and there ambitious brethren sometimes get on "a high horse" and arrogate to themselves authority which they do not possess, and claim that they have "understanding of the times and know what Israel ought to do." But Baptists are provokingly independent sometimes, and do not always fall into line and bow before the sceptre of self-appointed potentates. No doubt there are times when some central source of authority would be very convenient, but Baptists are free born, and are not in bondage to any man, or creed, or ecclesiastical combine. The New testament is our standard of appeal and source of authority, and we recognize the leadership of none but Jesus Christ, our Savior and our King.

Yet, for purposes of convenience, our churches have organized themselves into associations, and for the more efficient and effective carrying out of our plans we have our State conventions and our great national societies. With the splendid work done by our beloved Baptist Missionary Convention of the State of New York, we are, or ought to be, familiar, and also with the work of our great denominational societies. My purpose now is to answer as briefly and as clearly as I may be able, the question which I have already asked. What is the use of Baptist Associations? What are some of the benefits to be derived from the annual gatherings of our brethren and sisters as they come together for the celebration of their respective anniversaries?

One good thing is, that the associational meeting is a very convenient time for the gathering of statistics from the various churches embraced within its bounds. From the minutes of the various associations the Annual is made, and from the annuals of the various States the Baptist Year Book is compiled. In some cases statistics are hard to get, and when you have got them they are not worth much. In some cases, if we use plain English, we must say that rightdown lying is done, and many a church and society would do well to exercise a little more conscience in making up their annual reports for the Association. And yet, notwithstanding the questionable veracity of some statistics, they have a certain value, and give one a rough idea of the relative numerical strength of the various churches and associations.

A second element of value in these associational gatherings is, that of co-operation. In our own State, and in every State, there are many feeble churches, and these are just as dear to the Lord Jesus as the strong ones. These little struggling interests are the rills which form the rivers which sweep on in majesty towards the sea. Every large Baptist church worthy of the name will have a large place in its heart for the little churches which in so many places have to struggle so hard to maintain an existence. In every Baptist associational gathering special regard should be shown, and so far as possible, generous co-operation manifested towards the little churches. "Bear ye one another's burdens, and so fulfill the law of Christ."

A third good thing which the association should bring is the element of communion. "One is your Master, even Christ, and all ye are brethren." Being rooted and grounded in the truth, we should try to comprehend, with all the saints, "the breadth and length and depth and height, and to know the loved of Christ, which passeth knowledge." How delightful for the children of the King to come together in this way and commune with one another! "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend." "Did not our heart burn within us while he talked with us by the way?" Our associations may be, and often are, seasons of the most delightful and exalted fellowship communion between Christian believers and their Savior and King.

The element of instruction which enters

into the composition of the average associational gathering may well be emphasized. In half a score of particulars a well conducted association will have great educational value. Brought into personal contact with the eminent men and women in the churches, and into association with the worthy representatives of our great societies, one may and ought to learn much of great interest and value concerning Baptist history, Baptist doctrine, Baptist progress and Baptist promise.

A fifth blessing which the Baptist association should give to those who attend is, the blessing of inspiration. Many a servant of Jesus Christ, goes to the association with clouded countenance and heavy heart, and returns with radiant faces and quickened footsteps and strengthened faith and hope and love. More valuable than the gold of Ophir, more precious than acres of diamonds, is the blessed inspiration which we sometimes catch when in association with those who love the King. What Elim was, with its twelve wells of water and three score and ten palm trees, to tired Israel, that, and more, many a Baptist association proves to be to-day. We catch strength and inspiration for life's duties, denials, tears and triumphs.—Ex.

## Concerning Our Foreign Mission Work.

"The Foreign Mission Board of the Southern Baptist Convention" is the rather long official title of the Standing Committee through which the Baptists of the South conduct their foreign missions. This board consists of twenty-one men who live in or near Richmond, Va., besides a vice-president for each state.

The vice-president for Mississippi, as is well known, is Dr. E. B. Miller, of West Point. The Board is simply a standing executive committee appointed anew at each meeting of the Southern Baptist Convention to attend to the details of the practical side of foreign mission work. It is composed of godly men, laymen as well as ministers of the gospel.

The board has under its care missions in Italy, Mexico, Brazil, Africa, Japan and China. All are in a prosperous state, except that work in China has been interrupted and in some places—not all, but some—suspended, on account of the disturbed political condition of the country. Most of the China missionaries are still on their fields of labor, or nearby, ready to render such help as they can to the persecuted Chinese Christians, and to go fully into the work when peace is restored to that country.

The receipts of the Board, while not discouraging, are still not sufficient to meet expenses. Consequently there is a debt of \$19,665 50.

Below are the receipts from May 1 to Nov. 15, of this year:

Virginia	\$10,219 84
Georgia	7,520 97
Kentucky	4,785 82
South Carolina	4,418 50
Alabama	3,226 07
Missouri	3,137 26
Texas	2,847 67
Tennessee	2,648 17
Maryland	2,487 10

North Carolina	2,310 53
Mississippi	2,213 43
Arkansas	719 34
Louisiana	563 08
District of Columbia	203 93
Florida	121 98
Indian Territory	70 15
Oklahoma	57 38
Other sources	19 00

Total \$47,570 23

## Ministerial Education.

In settling the monthly bills for the ministers' cottages today (Dec. 1st), I paid out over sixty dollars more than the funds on hand. I am sure the churches will replace it, but if some of the brethren could send on their contributions for ministerial education right away, it would help.

Truly,  
W. T. LOWREY.

Clinton, Miss., Dec. 1, 1900.

## "Tangled Threads."

On the 14th and 15th of November Brother Lawrence, of Greenwood, delivered his humorous lecture, to appreciative audiences, at Moorhead and Itta Bena, Miss. It was quite a success at both places. All who attended left feeling confident that they got value received, and more, for their money.

Bro. Lawrence has his lecture well in hand and shows clearly and properly many tangled intricacies of life, and then lets the shuttle fly and weaves a thread into the fabric of life that creates a ripple of enjoyment and pleasantness. Nature has favored him with a desirable imagination, eloquence and self-composure. His lecture on "TANGLED THREADS" is worth hearing. Seek an opportunity to have him with you, and you will feel the better for it. The lecture was in the interest of our churches.

L. F. GREGORY.

Itta Bena, Miss.

FORD'S CHRISTIAN REPOSITORY for December has been received. The contents are: Frontispiece; Mount Zion—Throne of the Immortal King—Not the Church; Foretastes of the Kingdom, Mayo; The Lamb on Mount Zion and the 144 Thousand, S. F. H.; "Keep me as the Apple of the Eye," Searle; That Tree—The Shelter, D. Your Impressions—Are they from the Holy Spirit? S. H. F.; Future Glories Revealed by the Spirit, J. M. Weaver; Somewhere the Sun is Always Shining, (Poem), Geo. A. Lofton; Baptism and Christian Unity—Baptists and Reformers, S. H. F.; Notes on Texts, John 5:11; Cor. 9:16; Historic Department; Remarkable Revivals and Revivalists of the Century, S. H. F.; The Home Circle; Women on the Walls, Sallie Rochester Ford; Our Syrian Missionaries—Mr. and Mrs. Said M. Jureidini; Thanksgiving at Todd's Asylum, Winthrop Packard; Mother's Oak Tree, Alice May Douglas; Making Friends, Editorial. Address FORD'S CHRISTIAN REPOSITORY, St. Louis, Mo.



# THE BAPTIST.

\$2.00 Per Annum in Advance

Published Every Thursday.

—BY THE—

Mississippi Baptist Publishing Co.,

—AT—

JACKSON, MISS.

T. J. BAILEY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## Our Offer.

We have been successful in purchasing a few hundred copies of one of the best Teacher's Bibles now on the market, at an exceptionally low price. We have been able to strike this bargain by buying a large quantity at once for the cash. This beautiful Bible possesses all the merits found in any Bible of the kind, and, in addition, a superior binding, and is printed in Bourgeois type, and is self-pronouncing.

We have found from mingling much with the people, that there is a general demand for Teacher's Bibles printed in larger type than usual; and we have, after much examination and painstaking, we think, found the Bible best adapted to the needs and wishes of our people.

With this conviction, we take pleasure in offering this handsome book to the thousands of Baptists throughout the State who are not now taking THE BAPTIST, and who need this paper and splendid Teacher's Bible for themselves, or to give as a present to some relative or friend. Our proposition, which will hold for a limited time, (while our supply lasts) is to send you THE BAPTIST one year and give you one of these elegant Bibles, post-paid, for \$2.90. This book would make an appropriate Christmas or New Year's present to wife, husband, child, friend. This proposition is to new subscribers only.

It is understood that we do not bind ourselves to furnish this Bible after our supply shall have been exhausted.

While our supply lasts, we will sell this Bible to those who cannot accept the above proposition for \$2, prepaid.

We also offer THE BAPTIST and a beautiful, humorous story book for \$2.40, to new subscribers.

We are confident, at these remarkably low

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December 13,

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prices, we shall be able in a few weeks to add several hundred new subscribers to our present increasing list.

W. F. Yarborough, pastor First Baptist church, Jackson, says:

"I have purchased one of these Bibles for my own use, and do not hesitate to say it is the best gotten up Bible I have ever seen for the price."

### The Passing of the Army Canteen.

On December 6th, the lower house of Congress having up for consideration "The Army Reorganization Bill", by an overwhelming vote struck out the clause that permits intoxicants of any kind to be sold anywhere in the United States army.

The bill had the support of President McKinley and his advisers, and 90 per cent of the army officials; but with all of that, the "canteen" clause was stricken out by a vote of 159 to 51.

Here is the act as amended in the lower house, and as it goes to the Senate:

"The sale of, or dealing in beer, wine or any intoxicating liquors by any person in any post, exchange or canteen or army transport, or upon any premises used for military purposes by the United States, is hereby prohibited. The Secretary of War is hereby directed to carry the provisions of this section into full force and effect."

The chances are good for the passage in that body, though the whiskey men will make a stubborn fight of course.

It was also moved that both the saloons (for there are two, are for the lower and one for the upper house) in either wing of the National Capital be prohibited; but not so, these are to continue, in full blast right under the same roof with our law-makers—unspeakable shame!

But all good citizens, and mothers who furnish the boys, will rejoice to know that the saloon will not be permitted to butcher and debauch our soldier boys any more.

We hope and expect to live to see the day when the Congress of the United States will pass a bill prohibiting the manufacture and sale of all intoxicants wherever our flag shall wave—God speed this day.

### Lynching.

Saturday morning November 8th, near Rome, Ga., a negro, Bud Rufur, was lynched for assaulting and fatally wounding Mrs. Joseph White, the wife of a farmer living some twelve miles from Rome. Mrs. White will die.

On the same day, news came from Curreysville, Indiana, of a tramp negro boy, who, while stealing a ride on a train, was caught, put off, and walked into town. Being guilty of no crime, was caught by a drunken mob, given a mock trial, prior to which he was branded with a red-hot poker, on the head and face, and all parts of the body, and then sentenced to be burned in a red hot stove. In the struggle to prevent which his hands were burned almost to a crisp. But soberer thoughts prevailed, as the poor, innocent, helpless, negro tramp was saved further torture.

Here are two cases, one in Georgia and the other in Indiana, yes away up in Indiana they

are guilty of this barbarous deed. Until right recently our northern friends could never hear of a lynching at all, unless it happened down south.

We are glad they have adjusted their glasses, so as they can see their own sins as well as ours; for they with less provocation, have been as great sinners as we have.

Lynching is not peculiar to any section of this country—all sections are guilty, for lynching is lynching, whether two men suffer or one; and there is no excuse for it, nor has there yet been found a remedy, although many have been suggested. One thing is certain, we have had enough of abuse, and vilification, on the part of pulpit, platform and press—give us a change of diet, if you please.

We all know the cause of all lynching—the devil incarnate in human flesh; and we all know the remedy—Christ enthroned in the human heart.

But how to bring this about is the important question. That it cannot be done in a day, or year is certain. Many a guilty wretch will meet death which ought to be meted out by due process of law, at the hands of the furious mob, before this can be brought about.

However, it will greatly hurry it on, if all our preachers, writers and, would be reformers, would recognize the absolute hatefulness and guilt of sin in God's sight, and go back to Calvary, and proceed against it from that point of view, telling a lost and ruined world of Christ who came to save the life as well as the souls of those who will believe upon his name.

Hon. George Anderson, of Vicksburg, spent an hour with us a few days ago, which we very much enjoyed. We are always glad to meet him. We have known him well since we were students together in Mississippi College more than 20 years since. He is doing well in his chosen profession of law, and also in his profession as a Christian.

We spoke last week of an effort on the part of the churches of Illinois to have a State-wide revival of religion, during the month of January. News comes now from over the sea of a similar effort in all the dissenting churches of Great Britain. Surely we are on the eye of a great world wide religious awakening. When the "good time coming" is being borne in on rapid wings.

If we have loved ones, or friends, unconverted, there can never come a much better time, for us to seek their salvation, than now.

He that winneth souls is wise; and they that turn many to righteousness shall shine as the star in the firmament of God.

The Methodists at their annual conference had quite a stir over what they should do with the \$75,000.00 raised as a Centennial fund. Wish Mississippi Baptists had a similar sum to get stirred up over, for a while. And why is it, that we haven't got such a sum—who can answer? Surely we are as prosperous and as liberal as other people, are we not?

## Sunday School.

LESSON FOR DECEMBER 16, 1900.

W. F. YARBOROUGH.

ZACCHAEUS THE PUBLICAN.—Luke 19:1-10. GOLDEN TEXT: The Son of man is come to seek and to save that which was lost.—Luke 19:10.

If, as Dr. Riddle thinks, Bartimeus was healed as Jesus was going out on some side excursion from Jericho, while tarrying in the city, we can easily understand Luke's statement that Jesus "entered and was passing through Jericho," when he saw Zaccheus. At any rate the incident occurred in close connection with healing of Bartimeus. Jesus was leaving Jericho for Bethany, where he arrived on Friday before the last Sabbath preceding the crucifixion. He was pressing on toward the cross, and nothing but a needy soul could stop him.

ZACCHAEUS THE CHIEF PUBLICAN. At no point did the Roman yoke press so heavily as in the exaction of tribute from the Jewish people. That Abraham's seed should be taxed to support an alien power was something intolerable. For one of their own race to engage in collecting taxes for their oppression, was a grievous sin and amounted to social and religious ostracism. Zaccheus was worse than an ordinary publican. Plummer says he was "a commissioner of taxes." He was evidently a kind of general superintendent of internal revenue collectors. The taxes were "farmed out" by the Roman Empire to prominent Roman officials, who in turn, farmed them out to individuals in different districts. There was great room for fraudulent exactions which were often imposed and which greatly intensified the feeling against the tax collectors. The situation and products of Jericho made it a good point for revenue, but its priestly population also made it intensely Jewish, and so, especially hostile to the Roman powers. Zaccheus evidently did not find the social atmosphere around Jericho very congenial. He was one of the most unpopular individuals in the city.

ZACCHAEUS SEEKING JESUS. Zaccheus was

one of the men who will put themselves to a great deal of trouble to see a great man. We do not know his motive in wanting to see Jesus. A surface view would point to mere curiosity, but a closer look shows a deeper interest. He had likely heard of Matthew the publican, who had so graciously been called to be an apostle. It is more than probable that a work of grace was going on among the publicans at that time, and that as a class they felt a special interest in Jesus. Under the circumstances it was a natural thing for Zaccheus to want to see him, whom he could call friend, since he hardly knew the meaning of a friend. He encountered difficulties in carrying out his purpose, but he was not to be thwarted. Small of stature he could not see over the heads of the people even to get a glimpse of Jesus, so he ran ahead of the crowd and climbed a tree of low spreading branches that he might get a good view of the great Teacher. A will always finds a way. Difficulties vanish in the presence of a determined purpose. It may not have been very dignified in this rich citizen to act like a boy at a circus, but when an individual gets really in earnest to see Jesus, he cares little for criticism.

ZACCHAEUS FOUND OF JESUS. Not only did he get to see Jesus, but what was far better, Jesus saw him. Coming up to the place, Jesus called him by name, and told him to make haste and come down for he wanted to go home with him. This was good news to Zaccheus, for he was not accustomed to have such honors conferred on him. We need not suppose anything miraculous in Jesus' calling his name since he could easily have asked the man's name. We never find him using the supernatural when the natural would serve his purpose. There was, however, something divine in his knowledge of Zaccheus' state of heart. He read it as he had Nathanael's on another occasion. He knew the readiness with which Zaccheus would receive him or he would never have invited himself to his house. He never intrudes into any heart or home where he is not welcome.

ZACCHAEUS' REFORMATION. Jesus had come into the world to seek and to save just such as Zaccheus, and now having found him he

saved him. We cannot trace this work of grace to its inception, but it is not difficult to trace it after the sinner and Savior have been brought together. Jesus knew the way into Zaccheus' heart and having entered, the citadel of the heart was unconditionally surrendered. Jesus had helped Zaccheus to find himself. What an admirable illustration of the fact that the surest way into the heart is the highway of kindness. We can better understand Zaccheus' appreciation of this kindness when we remember that he was a social outcast. The people complained that Jesus should show such little regard for the conventionalities of society; but he cared nothing for criticism when social customs stood in the way of a soul's salvation. Zaccheus was completely won, and as if answering the murmurs of the people, said, "The half of my goods I give to the poor; and if I have wrongfully exacted ought of any man, I restore fourfold." This is equivalent to a confession of guilt, for the Greek conditional sentence implies that he has made wrongful exactions. His confession is sincere, for he then and there proposes to make amends. His words are the statement of a newly formed purpose rather than the expression of an habitual practice. He brings forth fruits worthy of repentance and thereby proves that on that day salvation came to his house. In receiving Jesus he received all he brought with him. He was a son of Abraham, both by natural descent and spiritual birth right. It was a great, glad day for him, and no doubt from that day on he gave gladly of his great wealth and his personal powers for Christ. Tradition has it that he afterwards became bishop of Caesarea. Whether this be true or not we may be sure that henceforth from that day he gladly served him who loved him and saved him.

Be sure to read the article in this issue on Systematic Giving, by Bro. J. B. Pold, notwithstanding its length. It is good as it is. If it had been boiled down to two columns, it would have been a gem. Again, will brethren hear us, and not mar good articles by too much length?

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## The Home.

### The Fall of the Sparrow.

BY JOHN B. TARR.

Are you dying, little Bird?  
Yea; the song so often heard,  
And the gift of suffering,  
Back to God again I bring.  
All in each, and each in all,  
Counting in the Sparrow's fall,  
By the power of sinless pain—  
His and ours—He cleanseth stain;  
Innocent He deigned to die  
Suffering and poor as I.

—Independent.

### My Station.

My place is not amid the battle's brunt,  
Where charging lines are pressing  
hard the fight;  
For others is reserved the surging front,  
To them 'tis given to storm the gun-  
crowned height.

The Captain of the host assigns to me  
A post to guard, unseen by public  
eye;  
And though unknown my weary watch  
may be,  
I'll stand my ground, or like a soldier  
die.

—The Christian Herald.

### Watch Your Words.

Keep watch on your words, my chil-  
dren,  
For words are wonderful things;  
They are sweet, like the bee's fresh  
honey,  
Like bees, they have terrible stings;  
They can bless like the warm, glad sun-  
shine,  
And brighten the lonely life;  
They can cut in the strife of anger  
Like an open, two-edged knife.

Let them pass through your lips un-  
challenged,  
If their errand is true and kind—  
If they come to support the weary,  
To comfort and help the blind;  
If a bitter, revengeful spirit  
Prompt the words, let them be unsaid;  
They may flash through the brain like  
lightning,  
Or fall on the heart like lead.

Keep them back, if they're cold and  
cruel,  
Under the bar, and lock, and seal;  
The wounds they make, my children,  
Are always slow to heal.  
May Christ guard your lips, and ever,  
From the time of your early youth,  
May the words that you daily utter,  
Be the words of the beautiful truth.

### Keeping House in Paris.

Good butter can be bought in  
Paris at from forty cents to a dol-  
lar a pound; it can be bought from  
twenty eight to forty cents outside  
the city limits. Bear in mind that  
butter in France is always fresh,  
unsalted, and is finest when right  
from the churn. In New York or  
Boston such butter can scarcely be  
bought for less than a dollar a  
pound. Regarding meat, the ex-  
pense will depend upon the mar-  
keting skill. In Paris meat is  
nominally dear; but if Madame

Francaise has a reputation for econ-  
omy, it has been fairly won, not  
by her skill in cooking, but by her  
skill in buying. She runs every-  
thing on a small scale—one chop  
for each person, butter once a day,  
a small *gâteau* for dessert, coffee  
and bread for breakfast, a small  
piece of meat and one vegetable  
for dinner—that is all.—*Good  
Housekeeping for October.*

### The Duke of York As a Fisherman.

Of recent years H. R. H., the  
Duke of York, has turned his at-  
tention to the sport of salmon fish-  
ing, and, in company with his  
quarry, Sir Charles Cust, who is  
an enthusiast in the art, has spent  
some days fishing the pools of Dec  
in the Royal preserves of the Aber-  
geldie and Balmoral.

When fishing at Abergeldie, it  
is the Duke's custom to make a  
start usually about ten in the morn-  
ing, and he devotes the whole day  
to the sport. Smoking, during the  
day, is confined to mild cigarettes.

At about twelve o'clock a car-  
riage will bring lunch to the pools  
where the Royal party is working,  
or, if the fish are not rising, the  
Duke may return to the fishing-  
lodge, about three miles distant.  
Fishing will be resumed in the after-  
noon until about six or seven, when  
the return fur dinner will be made.

When fishing the Abergeldie  
pools the Royal party makes its  
headquarters not at the Castle, but  
at a two-story house known as  
Abergeldie Mains, which stands  
about two yards distant from the  
ancient pile. Here neither state  
nor formality is kept up; the Duke  
and his companions are there for  
fishing only, and to fishing they  
devote all their attention.—*Pear  
Magazine.*

### Talmage in Russia.

#### A MARRIAGE.

But we turn to another occasion.  
We saw a great flutter of excite-  
ment and delight at the door of a  
cathedral. We knew right away  
it was a wedding, and not many  
seconds of time passed before we  
stood near the altar to see some-  
thing we had never witnessed—a  
Russian wedding. The bride was  
fair and looked happy, and excited  
our admiration for the manner in  
which she endured the marriage  
service of more than half an hour  
in length. She did not look dif-  
ferent from an American bride.  
The same bouquet in her hand, the  
same white veil, the same satin  
dress with long train. But every-  
thing else was as different as pos-  
sible. Two priests officiated. The  
deep base voice of the one and the  
soft vocalization of the other were

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something memorable. There  
seemed to be but one word of  
promise on the part of those about  
to be united. They took the sacra-  
ment standing, the priest holding  
the wine to their lips. There was  
a going to and fro from a room be-  
hind the altar which seemed a  
"holy of holies." A priest, with  
his back to the couple, read again  
and again from an ornamented  
book. A lighted candle in the  
hand of the bride and one in the  
hand of the bridegroom.

After awhile, from a room in the  
rear of the altar, a man advanced  
with two crowns and two rings up-  
on a platter. The crowns seemed  
of silver, adorned with precious  
stones or imitations of precious  
stones. These crowns were then  
waved by the priest over the heads  
of those to be wedded, and waved  
three times, and the waving fol-  
lowed the shape of a cross. Then  
two attendants held the crowns  
above the heads of the candidates  
for marriage, and at no time did  
the crowns touch the heads. The  
priest put a ring upon the hand of  
the bride and bridegroom. Then the  
priest exchanged rings and the one  
that had been put upon the hand of  
the bride he put upon the hand of the  
bridegroom, and that which he had  
put upon the hand of the bride-  
groom he put upon the hand of the  
bride. Then the priest took hold  
of the joined hands of bride and  
bridegroom and led them three  
times around the altar, the lady at-  
tendant of the bride, by considera-  
ble skill, keeping the long trail of  
dress moving aright in the proces-  
sion. Then the priest advanced to  
the happy pair and blew out the  
lights, and the crowns were put  
back upon the platter. The bride

and groom then ascended the steps  
near a picture of Christ and kissed  
it. I testify that they were thor-  
oughly married. The priests dis-  
appeared, and the wedded couple  
turned around to receive the con-  
gratulations of friends, and the  
groom was kissed by the men as  
well as by the women.

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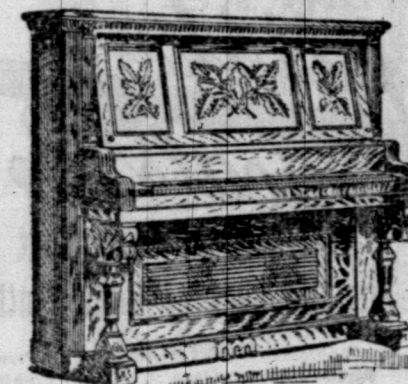
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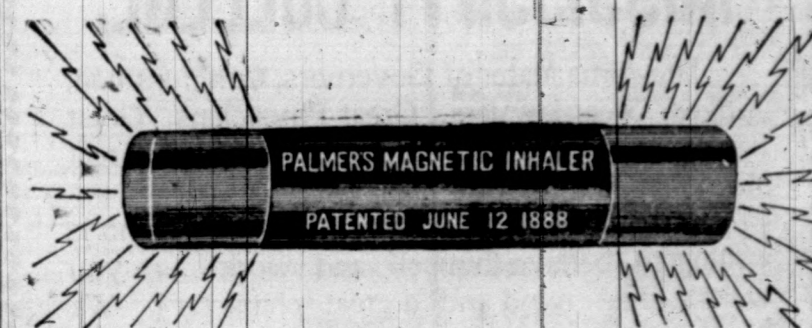
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## Deaths.

Lillian Tucker.

In memory of little Lillian, infant daughter of G. K. and Lizzie Tucker. Born June 13, 1899, and died July 27, 1900.

Rest sweetly, darling one.  
Naught shall disturb thy sleep,  
The Father's holy will be done,  
Though we are left to weep.

Though scarce life's bloom had come  
The Father thought it best,  
To take thee to His heavenly home,  
To lean on Jesus' breast.

Shed not a holy tear,  
Why should we here despair;  
The darling spirit hovers near,  
And whispers "meet me there."

D. W. M.

## A Tribute And An Acrostic.

I hear the slowly tolling bell  
Whose muffled tones upon the air  
A sad and mournful story tell,  
Of bitter sorrow and despair.

Yes, "Father died this afternoon,"  
Comes flashing over the living wire,  
And fills my heart with deepest gloom,  
As on its altar hope expires.

That face, that voice is lost to me,  
Which once my soul with reverence filled,  
A memory now that friend I see,  
Though cold in death his heart is stilled.

Give back the loved of earth, oh death,  
And let me see them once again,  
Restore to them fleeting breath,  
That I their blessing still may claim.

Ah, vain the wish, the prayer thus said,  
And swift time's silent tide rolls by,  
The requiem of the sainted dead  
Is sung as nature breathes a sigh.

## AN ACROSTIC.

Join in a song of prayer and praise,  
On high the joyful anthem raise,  
High over all the Savior reigns,  
Now loud His praise my tongue proclaim.

Let Heaven and earth repeat the strain  
Give glory to the Savior's name,  
In every age and every clime,  
Let love, honor, and praise be thine.

Bright as the glory of thy face,  
Each day, oh let me have thy grace,  
Reach forth thy hand and set me free,  
Thou blessed Lamb of Calvary,

Columbus, Ga., April 5, 1900.

## In Memoriam.

Brother W. M. Gordon was born in South Carolina, on April 24, 1831. He was converted and joined the Baptist church in 1849. Feeling impressed to preach, he was ordained and entered the full work of the ministry. Many have been baptized under his ministry who will ever cherish his memory. In his diary up to 1893, an aggregate of three hundred and fifty-five had been baptized by him.

He raised a large family, and several of his children still survive him. In his old age his health was greatly impaired and he was forced to give up his service of churches.

His life was blameless and irreproachable, and he lived the Gospel as well as preached it.

In the summer of 1900 he died, and has gone to his reward, and truly we can say, "Blessed are the dead who die in the Lord."

At Looklahoma, Tate county, on the 22nd of August, surrounded by his children and friends, he went home. To these, we express our sympathy and say "Follow him as he followed Christ." We shall miss him from our ranks, but the consolation is, God makes no mistakes, and we shall see him again.

In God's Acre in Mt. Vernon cemetery, he was buried by Brother N. F. Metts.

He rests from labor, and his life will inspire us to live ours better.

Sympathetically,

A FRIEND.

## Marriages.

Near Brownsville, Miss., December 2, 1900, Mr. S. L. Hardy to Miss Emma Sandidge; and Mr. T. H. Sandidge to Miss Gena Sandidge. The writer officiating.

CHARLES L. LEWIS.

At the home of the bride's mother, near Port Gibson, Miss., on the evening of December 6, 1900, Mr. J. D. Buford, of near Ulica, Miss., to Miss Cora Cade.

That heaven's smile may be theirs is the devout wish of her Pastor.

At the home of the bride, December 4, 1900, by Alex A. Lomax, Miss Eliza McPhearsen and Dr. O. A. Lomax.

A genial company, an elegant supper and a beautiful bride make up the salient points of this delightful occasion. May heaven bless them.

X.

PATTERSON-PATTERSON.

At the residence of the bride's father, at Charleston, Miss., November 28th, 1900, Mr. D. D. Patterson and Miss Mamie Patterson. The bride is the accomplished daughter of Mr. D. D. Patterson, and also a sister to the Patterson boys that we knew in Mississippi College. Mr. Patterson is a business young man of Oakland, Miss. Prayers for a happy and useful life.

A. L. O'BRIEN.

At the residence of Dr. W. S. Stovall, in the town of Leland, Washington county, Miss., on the evening of Dec. 5, 1900, at 9 o'clock. Mr. B. O. McGee and Mrs. Addie S. Milam were united in the holy bonds of wedlock by Rev. R. A. Cochran in the presence of a company of relatives and friends.

The groom and bride are both useful members of the Leland Baptist church. For a number of years Mr. McGee and his charming bride have been close friends of the officiating minister, who wishes for his brother and sister a long and useful life in their union so happily begun.

R. A. COCHRAN.

Cleveland, Miss.

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Remember we pay you regular Agent's commission on every book you sell and give you this elegant Veranda Beaver Overcoat, long, short or medium, cut as you desire, with velvet collar and double warp Italian lining, finely tailored throughout, as an absolutely free premium.

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READ THIS.

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I have tested Hall's Great Discovery and find it efficacious in the treatment of kidney and bladder troubles, having been a sufferer with stone in the bladder. I can truly certify to the remedy as a curative in such affections.

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Read these comments from good and great men, who have been eye witnesses of many things written in this book. The English of Baptist Annals is clean, and pure, and sweet, a marvel of beauty of expression.

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The National Evangelization Society will issue in a few weeks Dr. H. M. Wharton's new book "My Fiery Trial." In this book Dr. Wharton gives an account of his recent persecution, including his arrest and indictment, his vindication and acquittal. The proceeds of the book will be devoted to the support of Dr. Wharton's Orphanages and Schools and other benevolent work. Price by mail, One Dollar. For sale by all booksellers. Address, National Evangelization Society, 1021 Witherspoon building, Philadelphia, Pa.

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## B. Y. P. U. Department.

BY W. P. PRICE.

## Bible Reader's Course.

Monday, Dec. 17—Psalm 97:  
The Governor of all the nations  
(vs. 4). Compare Job 12:23.

Tuesday, Dec. 18—Psalm 68:1-18  
The power of his presence (v. 7-8). Compare Ex. 19:18.

Wednesday, Dec. 19—Psalm 68:19-35  
To whom belong the issues of death? (vs. 20). Compare Rev. 1:18.

Thursday, Dec. 20—Psalm 69:1-16  
"My sins are not hid from thee" (vs. 5). Compare Psalm 90:8.

Friday, Dec. 21—Psalm 69:17-36  
"Hide not thy face from me" (vs. 17). Compare Psalm 102:2.

Saturday, Dec. 22—Psalm 70:1-5  
"Let me never be ashamed" (vs. 1). Compare Heb. 11:16.

Sunday, Dec. 23—PRAYER MEETING  
The glory of Christ (Christmas meeting). John 1:1-14.  
S. S. Lesson: Parable of the Pounds. Luke 19:11-27.  
Christmas Lesson: Matt. 2:1-11.  
—The Baptist Union.

Brookhaven church has reorganized the B. Y. P. U.—a fine start for the new year.

The Jackson Union had a very fine meeting Sunday at 4 p. m. We counted more than two dozen young ladies present, to say nothing of the children and young men. What a grand and stirring sight for the pastor to behold so many young folks preparing for efficient church work.

It has been a good long time since we heard from some of our Unions. Let us have some reports right away, will you? Do tell us how you are getting along.

We learn that the Terry Union is taking on new life, and steps are being taken to push the work vigorously. Do you know who is pastor at Terry? A brother who is in full sympathy with the work.

We saw Prof. Aven for a few moments a few days since, and he said he was going out into the country from Clinton to help organize a Union. He pledged himself at the Convention to organize at least one; and you did likewise, but have you done it yet? Go and fulfill your promise lest you forget it.

## Handled Roundlap Bales With Profit.

The following was addressed to the Oakland Gin Company, August 15, by Messrs. Harvey, Black & Co., Moore & Herron, A. P. Herron, Moore & Co., and Marders & Newburger:

"We, the undersigned merchants and cotton buyers of Oakland, Miss., bought the roundlap bale cotton ginned and pressed at your plant in this place during the latter portion of last season, and we take pleasure in stating that we had no trouble in selling the cotton to advantage and that we found your system of handling cotton very satisfactory."

Wherever there is a roundlap plant these bales can be handled by merchants and local buyers with more profit and less trouble than square bales. Limits are furnished every day and cotton can be sold on the day it is bought, with no risk on the market, or held with the certainty that it can be sold at any time at the highest market value of the cotton, plus an increased price because it is in roundlap bales.

## Reduced Rates Via Southern Railway Account Christmas Holidays.

For the Christmas holidays, the Southern Railway will sell tickets from all points on its lines to points East of the Mississippi and South of the Ohio and Potomac rivers, at rate of one and one third fare for the round trip.

Tickets will be sold December 22nd, 23rd, 24th, 25th, and 31st, 1900, also January 1st, 1901, with final limit to return January 4th, 1901.

This gives excellent opportunity to parties contemplating spending the holidays with friends at their old homes.

For further information call on Southern Railway Ticket Agents.

## An Appointment.

Mr. R. W. Bonds, now Ticket Agent for Queen & Crescent Route at Jackson, Miss., has been appointed Traveling Passenger Agent for that Company, with headquarters at Meridian, Miss., succeeding Mr. A. L. Roby, resigned.

## \$100 Reward \$100!

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Reevesville, S. C.

## Mozley's Lemon Elixir

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N. D. COLEMAN.

Beulah, S. C.

## Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.

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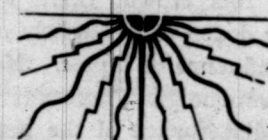
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